

The Brooklyn Jewish Center Review

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A PROUD ACCOMPLISHMENT

ONE year ago there appeared in the columns of the *Review* the announcement of the publication by Funk and Wagnalls of a new book by Rabbi Levinthal, "Judaism—an Analysis and an Interpretation". Since then we published from time to time extracts from criticisms appearing in various newspapers and magazines. Those who have followed these expressions of opinions must have been impressed by the amount of praise and commendation that was so lavishly heaped upon Dr. Levinthal's work. "Judaism" was hailed as an outstanding, scholarly work that interpreted the various problems of Jewish faith and doctrine with clarity and yet in a most popular form.

Although the book made its appearance a year ago it is still receiving a great deal of attention. Only last month we published a fine tribute from the pen of that eminent writer, Ludwig Lewisohn, who regarded the book as "the best and the most lucid brief and popular exposition of Judaism that I know of in any language". In this issue we are pleased to reprint from the excellently edited *Philadelphia Jewish Exponent*, a review written by Dr. Mortimer J. Cohen. In these days when lack of chivalry among men of the cloth is so evident, it does one's heart good to read the closing paragraph of the article in which Rabbi Cohen says:

"If the reviewer were a layman living in New York he would delight in being a member of Dr. Levinthal's congregation, for it is a genuine privilege to have spread before one each Sabbath an intellectual feast that stimulates, inspires and enchants. It is devoutly to be wished that Dr. Levinthal will continue to print his discourses, sermons and lectures for those of us who cannot hear him in person. In this way he will maintain for himself the place he has already won as the supreme Jewish preacher of our generation in the United States, possibly in the world."

One cannot refrain from expressing

a pious wish that our people will acquire and read more and more books of Jewish content. That would be the finest tribute to men of the calibre of Rabbi Levinthal, and an encouragement to authors and publishers to produce more books that would enrich the cultural treasure of the American Jew.

—J. G.

TO JUSTICE MITCHELL MAY—ON HIS SIXTY-FIFTH BIRTHDAY

THE Center is happy to join the thousands of friends and admirers of Justice Mitchell May on his sixty-fifth birthday. It was a glorious and well-deserved tribute that was paid to him by Brooklyn Jewry on the evening of December 3rd, when the event was celebrated in our own building, in the presence of some of the outstanding personalities in the life of this state and city.

Justice May is worthy of the praise that has been showered upon him. For almost a generation he has worked indefatigably in behalf of many a good cause. We all know how much the Brooklyn Federation of Jewish Charities is indebted to his leadership for its success. But he did not limit his activity to charity alone. In every field, whether it be that of religion, education, Zionism, or the defense of Jewish rights, Justice May gave of himself whole-heartedly.

The entire membership of the Center felicitates him and extends to him the sincere wish that he may be blessed with health and strength to continue to serve his brothers and his fellow-men *Ad Meah V'esrim Shanah!*

CENTER WOMEN LEAD IN ACTIVITIES

IT is gratifying to note that the women of our Center are showing an ever increasing zeal in their devotion to our beloved institution, and in their participation in all of our activities. There is hardly a committee in which women members are not

taking a leading part. In special spheres of activity, such as the Parent Teachers Association, the women predominate in the discussions and programs.

Much of this interest is due primarily to the inspiration of our Sisterhood, which, in all the years of its existence, has endeavored to instill into the hearts and minds of our women a great love for and devotion to our institution.

We are happy to note that this year witnesses an even greater program of activities to be sponsored by our Sisterhood. The Theatre Party, which it is now arranging, is but the beginning of a varied social program, by means of which it hopes to promote the sociability and the ties of friendship among the large number of men and women who make up the Center family.

Under the guidance of the outgoing president, Mrs. Phillip Brenner, who worked so diligently these past years, and under the leadership of the newly elected president, Mrs. Albert Witty, who is well known for her interest and activity, the women of our Sisterhood desire to make that organization not only the most active force within our Center, but also one of the outstanding Jewish women's bodies in all the land.

We shall watch with the greatest interest the progress of our women in the work which they have undertaken to make the Jewish woman conscious of her spiritual heritage and of her duty to her faith and people in our day.

"AND ALL CHILDREN SHALL BE TAUGHT OF THE LORD"

THE record in figures of those who are being given a Jewish education at our Center makes interesting reading. The number of boys and girls who are studying in our Hebrew School, Academy and Sunday School now totals about 350. True, this is far too small a number of those who should be taught in our schools. Nevertheless, when we take into account the fact that a number of our children,

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for some reason or another, attend other schools in the neighborhood, or are being taught privately, we have a right to rejoice that a large portion of our youth is being trained to appreciate the meaning and the responsibilities of the Jewish life.

Turning from the children to the adults, we are happy to record that more than 150 men and women attend regularly the various courses offered now for the third season in our Center. These men and women will form the higher, the intellectual strata of our community. It is to them that we shall look for leadership and guidance.

While much has been and is being done in our Center in the field of Jewish education, we must not rest until at least in our community the vision of the prophet will be realized—"And all thy children shall be taught of the Lord."
—I. H. L.

A Resume of the Olympic Situation From the Athletes' Standpoint

HOW do the athletes themselves regard participation in the Olympics to be held in Germany? Summed up briefly, this is their attitude:

Those who by reason of retirement from sport, or because of business engagements, cannot compete, express themselves *honestly*, pro and con, on the subject. Jewish athletes in this category voice themselves unanimously against American participation. Those who are prospective candidates prefer not to state an opinion until the outcome of the convention which takes place early in the second week of December is made known. This is because a premature out-and-out refusal will invite difficulties for them, or because they actually want to go to Germany.

Gentile athletes are awaiting the decision of the convention body before stating their positions. Their stand, it is expected, will be identical with that of the convention.

Gentiles generally, and a few Jews, are unwilling to enter into an unpleasant discussion, or are actually non-committal.

Following is the stated opinions of several Jewish, several Catholic, and several Protestant athletes on the issue:

Helene Mayer (German-Jewish Olympic fencing champion, exile in U. S.)—"I think that Rabbi Wise is intruding in affairs which are none of his

business when he asks me to decline an invitation to compete. I am willing to compete. I am German, first, last, and always."

Sol Furth (Jewish, Member of '32 Olympic team, candidate for '36 team)—"I am impartial now, but I will side with the A. A. U. If that body decides to compete, I shall abide by its decision and try out, accordingly."

Eddie Koblizek (German-American A. C. Jewish runner, refugee from Germany)—"Jews cannot live or abide in Germany. The Germans simply make life intolerable for them."

Jack Shea (Catholic, 1932 Olympic ice-skating champion)—"I join in the plea for withdrawal."

Stella Walsh (Catholic, sprint title-

holder)—"Nobody ought to compete in an atmosphere such as exists in Nazi Germany."

James Bausch (1932 Olympic decathlon champion)—"I am certainly opposed to American participation in the Olympic games if they are played in Nazi Germany. Such participation is a violation of American standards of sportsmanship and I believe that every athlete in the country should feel the same way I do."

Carmen Barth (32 Olympic middle-weight boxing champion)—"I believe that the U. S. should not send a team to the 1936 Olympic games in Berlin. Discrimination against athletes because of their religion is still evident under the Nazi regime."

—P. G. G.

THE PROBLEM OF THE AGUNAH A PROTEST AND REJOINDER

To the Editors of the
Brooklyn Jewish Center Review:

Every case has two sides. You have presented one side of the Agunah controversy. Something should be said in justification of the stand taken by the Union of Orthodox Rabbis. In the article which appeared in the November issue of the *Brooklyn Jewish Center Review* the writer says emotionally "The Rabbinical Assembly strived to make Jewish Law function in Jewish life", insinuating thereby that the attitude of the Rabbis throughout the world is not in sympathy or is inimical to such an aim. It is somewhat paradoxical, almost humorous! Rabbis of Orthodox tendencies are cold, disrespectful to the authority of Jewish Law, but the Conservative Rabbis of Shechter lineage have taken the task of carrying the banner of traditional, Rabbinical Law. Bravo!

Bear in mind, dear reader, that the problem of the Agunah, the deserted wife, has occupied the attention of the greatest rabbis and leaders of all times. Thousands upon thousands of Responsa have been written on the subject. Men of genius, of keen sagacity, intellectual giants steeped in the study of Talmudic Law, all have spent years in studying, and writing on the subject, hoping to find a legal solution to the ever vexing problem of the Agunah. The suffering of the Agunah, her tra-

gic plight, stood before their eyes. Rabbis of saintly life who loved their brother and sister Jews, loved them tenderly as no Rabbi loves his fellow Jew today, Rabbis whose constant sacrifices for the people are legion,—such men weighed the question and could find no legal solution. Did they not fear "of committing a grievous sin against the Agunah?" Of which fear the Rabbinical Assembly is so timorous that they hasten to find a suitable "hetter." Where is our good sense? Have the Conservative Rabbis lost their highly boasted-of and openly flaunted decency to go against the documented authority of the Noda Bihuda, Chasan Sofer, Rabbi Akiba Eigar and many other creators of our Responsa? Have they become confused and have they lost their respect for the Shulchan Aruch, all for the sake of popularizing their movement and impressing upon unknowing masses that the Assembly is the new champion of social justice, human rights, women's rights and selling allowances, indulgences, hettarim to buy the support of American Jewry? In our own times Rabbi Chaim Solveitchik, Rabbi Isaac Elchanan and the Chofetz Chaim, men who surely cared for their people, could find no hettar. What is now the new discovery?

We must understand that the situation has not altered one bit and we

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THE TRUTH ABOUT HITLER

By THE RIGHT HON. WINSTON CHURCHILL

The following is part of the famous article on Hitler which Churchill wrote for the November issue of the London Strand Magazine, and which drew a protest from the German government. Mr. Churchill begins his study of the Hitler regime by outlining the causes which led to the success of the Nazi party. "Hitler's success," he writes, "and indeed, his survival as a political force, would not have been possible but for the lethargy and folly of the French and British governments since the war, and especially in the last three years. No sincere attempt was made to come to terms (modifying the Versailles Treaty) with the various moderate governments of Germany which existed upon a parliamentary system." Mr. Churchill then describes the great secret preparations for rearmament that went on in Germany, even though known to the English and French intelligence departments, and which reached a high point of efficiency during the Brüning regime. Then the rise of Hitler and his influence over "nearly seventy million souls, constituting the most industrious, capable, fierce, militaristic and resentful race in the world."

HITLER arrived at supreme power in Germany at the head of a national socialist movement which wiped out all the states and old kingdoms of Germany and fused them into one whole. At the same time, Nazidom suppressed and obliterated by force, wherever necessary, all other parties in the State. At this very moment he found that the secret organization of German industry and aviation, which the German general staff and latterly the Brüning Government had built up, was in fact absolutely ready to be put into operation.

So far, no one had dared to take this step. Fear that the Allies would intervene and nip everything in the bud had restrained them. But Hitler had risen by violence and passion; he was surrounded by men as ruthless as he. It is probable that, when he overthrew the existing constitutional Government of Germany, he did not know how far they had prepared the ground for his action, certainly he has never done them the justice to recognize their contribution to his success. He even drove the patriotic Brüning, under threat of murder, from German soil.

The fact remains that all he and Goering had to do was to give the signal for the most gigantic process of secret rearmament that has ever taken place. He had long proclaimed that, if he came into power, he would do two things that no one else could do for Germany but himself. First, he would restore Germany to the height of her power in Europe, and secondly, he would cure the cruel unemployment that afflicted the people.

His methods are now apparent. Germany was to recover her place in Europe by rearming, and the Germans were to be largely freed from the curse of unemployment by being set to work on making the armaments and other military preparations. Thus from the year 1933 onwards the whole available energies of Germany were directed to preparations for war, not only in the factories, in the barracks, and on the aviation grounds, but in the schools, the colleges, and almost in the nursery, by every resource of State power and modern propaganda; and the preparation and education of the whole people for war-readiness was undertaken.

It was not till 1935 that the full terror of this revelation broke upon the careless and imprudent world, and Hitler, casting aside concealment, sprang forward armed to the teeth, with his munition factories roaring night and day, his aeroplane squadrons forming in ceaseless succession, his submarine crews exercising in the Baltic, and his armed hosts tramping the barrack squares from one end of the broad Reich to the other. That is where we are to-day, and the achievement by which the tables have been completely turned upon the complacent, feckless, and purblind victors deserves to be reckoned a prodigy in the history of the world, and a prodigy which is inseparable from the personal exertions and life-thrust of a single man.

It is certainly not strange that everyone should want to know "the truth about Hitler." What will he do with the tremendous powers already in his grasp and perfecting themselves week by week? If, as I have said, we look only at the past, which is all we have to judge by, we must indeed feel anxious. Hitherto, Hitler's triumphant career has been borne onwards, not

only by a passionate love of Germany, but by currents of hatred so intense as to sear the souls of those who swim upon them. Hatred of the French is the first of these currents, and we have only to read Herr Hitler's book, *Mein Kampf*, to see that the French are not the only foreign nation against whom the anger of rearmend Germany may be turned.

BUT the internal stresses are even more striking. The Jews, supposed to have contributed by a disloyal and pacifist influence, to the collapse of Germany at the end of the World War, were also deemed to be the main prop of communism and the authors of defeatist doctrines in every form. Therefore, the Jews of Germany, a community numbered by many hundreds of thousands, were to be stripped of all power, driven from every position in public and social life, expelled from the professions, silenced in the Press, and declared a foul and odious race. The twentieth century has witnessed with surprise, not merely the promulgation of these ferocious doctrines, but their being enforced with brutal vigour by the Government and by the populace. No past services, no proved patriotism, even wounds sustained in war, could procure immunity for persons whose only crime was that their parents had brought them into the world. Every kind of persecution, grave or petty, upon the world-famous scientists, writers, and composers at the top to the wretched little Jewish children in the national schools, was practiced, was glorified, and is still being practiced and glorified.

A similar proscription fell upon socialists and communists of every hue. The Trade Unionists and liberal intelligentsia are equally smitten. The slightest criticism is an offence against the State. The courts of justice, though allowed to function in ordinary cases, are superseded for every form of political offence by so-called people's courts composed of ardent Nazis. Side by side with the training grounds of the new armies and the great aerodromes, the concentration camps pock-mark the German soil. In these thousands of Germans are coerced and

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EMIL LUDWIG GOES TO A LECTURE

ON November 25 the Brooklyn Jewish Center entertained a man of international fame in the person of Emil Ludwig. Ludwig, has established a reputation as the greatest living biographer, and was responsible for what is known in publishing circles as a "new cycle." The new cycle he projected was a new method of writing biography, which consisted in weaving a pattern of realism around the subject instead of presenting a sequence of facts. After the publication in this country of his "Napoleon" there was a deluge of biographical works, and for the next three or four years biography became an industry.

Few writers are so well known throughout the world as Ludwig, so that his lecture at the Center could be considered by this institution as an unusual event, despite the number of celebrities which appear at its forums and on other occasions.

To the writer was assigned the duty of escorting Herr Ludwig from the St. Moritz Hotel, where he lives while in New York, to the Center on the evening of the lecture. He found a bulky, amiable man who was not averse to travelling in the subway, an inelegant means of transportation suggested by his manager, who accompanied him. He would have walked the half dozen blocks from the hotel to the Columbus Circle station had not his manager insisted on partial dignity and a taxi for this distance.

The ride took more than forty-five minutes, but no one recognized the author. It gave one a strange and amusing feeling to be sitting in a subway car with an international personality, to look at the passengers opposite and to imagine their goggle-eyed stares if they were told that they had the opportunity of pushing against the author of "Napoleon."

Ludwig himself was completely unaffected by the surroundings or people. He seemed only affected by the manuscript of the speech that he had to deliver that evening—"The Fate of Europe, 1914-1940." Full half a dozen times he pulled out the pages from a soiled manilla envelope and read and re-read portions of it. He was disinclined to talk, wishing to save his voice for the lecture, but once he turned to the writer and inquired if the members of the Center ("synagogue",

he called it) were favorable to the Russian regime.

"They are interested in it," the writer replied.

"What class of people are they?" he went on, referring again to the members.

"The middle class, mostly," he was told.

"Not very poor?" he wanted to know.

Below are some questions put to Emil Ludwig at the conclusion of his lecture, and the answers.

Question: What government is best for the progress of mankind?

Answer: That would require a new lecture to answer. But I will say that the progress of mankind will be best served by a kind of democratic government. I must ask you however not to question me about the American government or American politics.

* * *

Question: Can modern capitalism go on indefinitely?

Answer: No. Modern capitalism will have to be remodelled, and this remodelling has begun. The man in Moscow has a bank account too. We are in the midst of an enormous change in capitalism.

* * *

Question: Is there such a thing as civilization?

Answer: I am in a hall with 1400 civilized people.

* * *

Question: Can America solve European problems?

Answer: No, but the absence of America from European affairs is harmful. Your complete neutrality policy is welcome to the imperialists. Japan and Goering are happy to read that America keeps to herself.

* * *

Question: Are you hopeful of the future of Palestine?

Answer: I spoke with Weizmann and Rupin at the Zionist Congress. They are two Jews who hold two different opinions, but they are one in their faith in Palestine.

"No; many comfortably off, some wealthy."

"What opinions do they hold?"

"Liberal, generally."

He turned silently to his manuscript and began examining it again.

A boy selling the *Saturday Evening Post*, and using the device of leaving a copy on the laps of the passengers and collecting—if possible—on the return trip, passed through the car. He dropped a magazine on the seat near Ludwig, the biographer's lap being occupied with the manuscript. Ludwig picked it up with wonder and some gratification.

"They give it for nothing?" he asked.

"No; you have to pay for it," the writer informed him.

"Ah!", Ludwig handled the magazine for a second or so and returned it carefully to the seat.

When the boy returned the writer bought the magazine for him. Ludwig picked it up again and became temporarily interested in an article by Frank H. Simonds.

DURING such times as he was not immersed in his manuscript he was studying the advertising cards. The people in the train seemed to interest him little. At the station where changes had to be made he strolled about on the platforms walking generally into the far corners and causing his manager to inquire anxiously, "Where is that fellow? We might lose him yet."

Arriving finally at the last station Ludwig was quite content to walk to the Center, and listened stolidly to the manager's mordantly gleeful reminiscence of the time in 1929 when Churchill came here to lecture and "ran into a taxi" while walking. The result was a lengthy stay in the hospital and cancellation of all the lecture dates after only two had been filled.

"And weren't all the local managers happy!" Herr Ludwig's manager went on. "They wept with one eye and raised the other in praise of God!"

The point of this story is that Churchill's lecture appearances in this country were all contracted for before the crash, and at consequently fancy prices. With the panic on, and the contracts impregnable, the manager foresaw only disaster.

The foyer of the Center was mobbed but it appeared few recognized the eminent guest as his escort pushed a path through to the office. There he was received by the officers, with whom he shook hands very cordially, and was

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JEWS IN SPORT

By PAUL G. GOLDBERG



Nat Holman

THE Jewish athlete in America is daily growing larger in stature, a sign not only of his coming of age, so to speak, where the physical realm is concerned—he has always been a man of spirit—but also a final signal that he has been able to overcome one of the definite barriers that exists between him and the Gentile.

This thought is suggested by an ancient theory—the survival of the fittest. For, though the underdog may be the object of our sympathy where two alike are battling, where different faiths are involved this is not the case. And with the Jew, perhaps his inferiority in certain fields has been the cause of his being regarded as low in other fields.

It is my marked conviction, then, that if the Jew becomes really great in the field of sport it will directly aid his being treated as a social and political equal; for example surely none can gainsay the fact that the Jew as a boxer today is regarded with great respect by the Gentile world. When pugilistic fans consider the records of David Mendoza, Portuguese Jew who won the world's heavyweight title many years ago, Benny Leonard, Abe Attell, Joe Teplitz, Lew Tendler, Barney Ross, Maxie Rosenbloom, Jackie

(Kid) Berg, Bob Olin, Max Baer, Al Singer, Ray Miller, Charley White, and a host of others he invariably thinks better of the Jew, because his sense of respect has been aroused. Now extend this reasoning to the overflowing field of athletics where several dozen sports are involved. The basketball fan will look up to this Jewish star, the wrestling one to that, and so forth. On the whole a healthier respect is nurtured.

The Olympic controversy had one bickering angle: someone asked: "Why all this rumpus about Jews on the team? What have they ever amounted to?" They have amounted to more than a principle, if one wishes to know. In fact in the last games Jews of all nations compiled the healthy total of over 100 points in competition.

In this general survey of sports track, baseball and football, discussed in previous issues, will be omitted. Boxing in itself demands almost an entire article. But in passing it might be noted that three Jewish athletes will be prominently mentioned when the U. S. Olympic personnel is discussed.

Sol (Happy) Furth, broad jumper and artist on the hop, skip and jump, Ben Sherman also a specialist in the medley leaps, and Lillian Copeland, discus titleholder, who with Furth was on the last Olympic contingent, are names commonly associated with those looked upon as eligible by the committee.

In many of the sports the Jew has only of late marked his maturity, and this is because the pale has been torn down recently. For example, squash is a notable illustration of a blue-blood game, played almost exclusively at the rich clubs, which bar Jews. But one Jewish youngster has managed to come under the wire. Stanley Galowin, of Queens, whose recent successes as a squash star give him an excellent prospect for the future.

There are sports to which Jews do not take easily because of climatic conditions. Hockey is such a sport. Generally all of the hockey stars come from Canada, where the game is as frequently played as baseball is in our own country. But one Jew has managed to rise in Toronto, Alex Levinsky,



Sol Furth

last seen in New York with the Rangers. At present he is playing for the Chicago Black Hawks.

In still other sports, money is an important consideration. Among horse show fanciers, Mrs. Bernard F. Gimbel is among the topflight leaders. In horse racing circles the name of Herbert Bayard Swope, former managing editor of the World, is well-known. The brother of Gerard Swope, president of General Electric, Herbert Bayard is chairman of the State Racing Commission. Among the jockeys, Walter Miller was a great rider. Today Joe and Sam Renick, brothers, are carrying on.

Jews may also prefer certain sports. Basketball, for example is a favorite. So is track and field and handball. Not favored is skating, but Irving Jaffe has made his mark in that field. Olympic champion in 1932, Jaffe has written his name in lasting letters on the pure white of ice with one of the fastest pair of legs the world has ever seen.

For the purpose of giving popular appeal to a sport, often nondescript, Jews may be drafted. I refer to professional wrestling. When Jacques Curley began his boom of the mat game several years ago the New York public seized upon it with all the avidity of sport lovers. To entice Jewish support he began to draft athletes of that faith.

(Continued on next page)

As a result four bright stars have appeared—Sammy Stein, Herbie Freeman, Abie Coleman and Henry Finkelstein. Stein at present is on the coast, suffering from the dreaded eye disease, trachoma, incurred from mat germs. He was a Newark boy in whom the New York Giants discovered a potential football star and his transformation into a grappling artist was quick and thorough.

But these four actually could not compare to one of the greatest legitimate wrestlers of all time—Joe Rogers whose heyday was in the pre-War period. Rogers died two years ago in Buffalo.

MENTION has been made of one of the favored sports—basketball. Jews seem to take naturally to this game because it is easily accessible. Give a group of boys a ball, rig up two makeshift baskets, or even one basket, and their aptitude for the game is immediately apparent.

In past days Jews boasted of three of the greatest court stars of all time—Nat Holman, Barney Sedran and Davey Banks. Banks, a small, rotund individual, is still in the game. These three, associated with the old-time Celtics, were great in a day in which basketball was dominated by non-Jews. Holman is reputed to have been the highest-paid athlete in that sport for all time. His yearly salary ran into the thousands. Today, as coach of the City College team, he is recognized as one of the leading mentors of the cage sport.

There are a few stars in the professional world at present. Mac Posnack, Max Kinsbrunner and Allie Schuckman, of the Jewels, are known as leaders. George Slott, a younger teammate, has great potentialities. Moe Goldman, with Philadelphia, is an excellent center and Pete Berenson, of Visitation, is likewise looked upon as a topnotcher.

Handball, not generally given as much importance as other sports, but probably played by greater numbers, is dominated by Jewish athletes in the one-wall game. Jack Londin, national titleholder, ranks number one in the country. Harry Goldstein, Sy Alexander and Mike Schmookler have also held the national diadem. Sol Goldman has achieved a degree of prominence both as a one-wall and four-wall star. They all hail from the Trinity Club of Brooklyn, considered the hot-bed of the game.

Golf and tennis are two sports in which Jews are beginning to manifest other than ordinary interest. Dave (Specs) Goldman, of Texas, focused the attention of the country upon himself last year when he blasted his way to the final round in the national amateur links play. He bowed in the final to W. Lawson Little, the sensational Californian, losing an opportunity for championship fame.

In New York State and the environs, Miss Sylvia Annenberg, the former Mrs. Leo Federman, is generally considered the best in the field. The daughter of Max Annenberg, she has won the title time and again and has been a serious threat in national competition.

Julius Seligson, pudgy Lehigh alumnus, was the first Jew to break into the first ten of American tennis circles. He won the national intercollegiate crown twice and was ranked eighth. Henry Prusoff of Seattle is the best in the field today, though he devotes only a little time to it. Marco Hecht distinguished himself as twice national junior indoor titleholder.

TWO women have also been outstanding. Clara Greenspan a few years ago was among the Eastern leaders, and Millicent Hirsch, of the present day crop will probably earn a ranking.

A pair of youngsters up and coming are Bill Lurie and Dave Geller. Bill, whose family cannot speak a word of Yiddish, was runner-up for the national public parks title this year, and will undoubtedly be listed among the country rankings.

One girl has taken the thunder away from the men in the swimming world. Janice Lifson, who competed in the last Jewish Olympiad, is one of the foremost divers in the country. Paul Friesel, national junior breast-stroke titleholder, and Lester Kaplan, another outstanding breast-stroker, are tops in their field.

Among the fencers, Miss Helene Mayer, with her attendant publicity, overshadows the field. The identity of Joseph Levis, the leading foilsman in the nation, is shrouded in mystery. It is believed that his father is Jewish and his mother of Italian stock. Other duelers prominent (they are attempting to win places on the Olympic team) are Herman W. Seldin and Irving E. Canter of the Fencers Club and Max



Irving Jaffe

Frank and Paul Kirschner, unattached.

Among minor sports, Ruth Aarons is considered by many the best ping-pong player in the world. Nat Fleischer and Davis are outstanding among the walking crop, while Bill Steiner, former national ten-mile champion, is one of the leading cross-country harrriers. He may be invited to compete in the Olympic trials.

The disbanding of the old-time Hakoah and Wanderer soccer teams marked the collapse of big-time booting teams. Lester Fisher and Walter Freid are well-known among billiard players.

ELIJAH IN BERLIN

IN defying the Nazi decrees restricting Protestant authority, and ordaining five theological students as ministers, the Rev. Otto Dibelius, in his Berlin church, took the Hebrew Elijah, and his flight into the desert, as the text for his sermon.

"I believe," he said, "there will always be those Biblical seven thousand who do not bend their knees before false gods."

At the ceremony Rev. Dibelius was assisted by the Rev. Martin Niemöller leader of the clerical organization which opposes the Nazi church administration. Thus were the Jews officially called upon for spiritual aid in the light for German Christian liberty.

LUDWIG LEWISOHN – "A Modern Prophet of the Jewish Rebirth"

By DR. ISRAEL H. LEVINTHAL

THE ancient Rabbis already noticed the strange expression that God used when He asked Abraham to make the historic transformation of his whole life: *Lech Lecho*, "Go thee from thy land, and from thy birth-place, and from thy father's house, unto the land that I will show thee." Only twice in the entire Bible, they tell us, is this quaint expression to be found. *Lech*, "Go," should have been sufficient; *Lech Lecho* seems but to add a superfluous word.

It seems to me, however, that in this one word there is unfolded before us a deeper significance in the call that came to Abraham. If I may carry further the suggested hint of the Rabbis I would say that Abraham heard in God's words a two-fold command if his transformation was to be complete. Merely to leave his former abode and surroundings and to start life in a new land was not enough. *Lech Lecho*, "Go to thine self," become at one with your inner self, undergo a *rebirth* in your own life,—then, and then only can you become the blessing unto all mankind!

The real significance of Zionism, as propounded by its founders and fore-runners, lay in this very fact. Zionism meant something more for the Jew than merely to find a physical haven in Palestine. Palestine and the ideal of Palestine was to serve as a means, not an end,—a means for national and spiritual rebirth of our people. It was to signify the fulfillment of the Divine Command: *Lech Lecho* "Go back to thine own self, to thine innermost soul!"

Of all the proponents of this spiritual and cultural renaissance of the Jew, none has written more eloquently or more persuasively than our own Ludwig Lewisoohn. He is indeed the Prophet of the Jewish Rebirth in the

western world. He not only preaches this doctrine, but lives it, and the Rebirth which he himself has experienced as a Jew is perhaps even a more persuasive argument in its behalf than any eloquent words that may be penned by the hand of man. Through the spoken as well as the written word, with the fiery zeal of a new-born prophet, Lewisoohn, in season and out of season, pleads, urges, commands the children of Abraham: *Lech Lecho*, "Go to thine own self! Experience the joy of a spiritual, a Jewish Rebirth!"

No man was more fitted, therefore, to present to us an anthology of this message of Rebirth than this modern interpreter of the idea. In the new volume which he edited, and which has just been published*, Lewisoohn traces this clarion call from the lips and writings of all the great prophets that have appeared in modern Jewish life. From Moses Hess, Leon Pinsker and Theodor Herzl, down to our own leaders like Einstein, Wise and Brandeis, from the writings of twenty-five leaders and workers in the cause of Jewish Rebirth the author gives us their choicest gems, words that have an eternal message to an eternal people. But these selected thoughts are not put together in a haphazard fashion

nor in an artificial manner. As Lewisoohn himself tells us, "This book has coherence and unity, because the fate and mind of Israel have coherence and unity. There is but one sound interpretation of the history of Jewry since the so-called emancipation and there is but one way for Israel to pursue from now on, and both the interpretation and the way are contained in this book."

It is difficult to resist the temptation to quote at length from the beautiful thoughts expressed by these great sons of our people. One short paragraph from the article by Professor Einstein on "Assimilation and Nationalism," included in this volume, seems to sum up the entire trend of all the views expressed: "Before we can effectively combat anti-Semitism, we must first of all educate ourselves out of it and out of the slave-mentality which it betokens. We must have more dignity, more independence in our own ranks. Only when we have the courage to regard ourselves as a nation, only when we respect ourselves, can we win the respect of others; or rather, the respect of others will then come of itself."

If any criticism at all is to be made of this book it is the criticism that can be made of any anthology,

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A JEWISH HOP O'MY THUMB**

By MRS. ISRAEL DAVIDSON

"K'TON TON" (Hebrew for a very tiny one), as the author chooses to call him, is a Jewish Hop O'My Thumb. Small as he is he characterizes the kind of child any Jewish mother might wish hers to be. Judaism lives for him and in him and breathes nobility into his every action. Nevertheless he is a sprightly youngster getting into scrapes, as all children will, but with a Jewish conscience which struggles within to right all wrong-doings. The author in creating him has shown her sensitive knowledge of child psychology and with the delicate touch of an artist in words has created a Jewish child that should

take its place along with "Alice in Wonderland," "Christopher Robin" and "Winnie the Pooh."

Children will love him for his natural childish behavior, which reflects their own impulses; will laugh with him and weep with him and enjoy his pranks. At the same time they will unconsciously imbibe the underlying purpose of the writer to subtly instill a love for our beautiful ceremonials and to suggest ways of making holiday celebrations more meaningful to the child.

Rarely has a more beautiful Jewish book for children been produced

(Continued on page 21)

*"Rebirth: A Book of Modern Jewish Thought", by Ludwig Lewisoohn, Harpers and Bros., \$3.50.

**"The Adventures of K'Ton Ton," by Sadie Weilerstein, published by The Women's League of the United Synagogue, Broadway and 122nd St., N.Y.

Entertainment at Hotzmach's Casino

By B. KOVNER

RECEIVED the following letter:

"Dear Friend—We would like you to come to our town to entertain us. We feel down hearted and are worried because business is bad, and a little excitement will do us good.

Please let us know what you charge for an evening, but for God's sake don't charge us too much. Remember that this will be your first appearance here. We want to see you in person and hear you read your humorous articles."

I immediately sent this answer:

"Gentlemen—I want \$50, cash, for the evening and all expenses for the trip.

I usually charge a great deal more, but as you never saw or heard me, and as business is bad with you, I am willing to accept a smaller fee. You have my sympathy.

Yours very truly,
B. KOVNER."

A week later I received a reply to my letter which read thus:

"We accept your conditions. The concert will take place on Wednesday evening, April 1st at Hotzmach's Casino, 113 Pauper Place. Please let us know when you are coming and we will meet you at the station with a car. The Committee."

When I learned that the concert would take place on the first of April an idea struck me. I would have a little fun with those people. I would make them believe that I was deaf, deaf as a wall.

Two days before the first of the month I wrote the committee the following note:

"This is to let you know that I am leaving town at 1 P.M., April 1st and will arrive at 5:20 P.M. Please make reservations for me in your best hotel and meet me at the station.

By the way, I want you to know that I am deaf. One has to speak very loud to make me hear.

Respectfully yours,
B. KOVNER."

I arrived at the scheduled time. A committee of four (three men and one woman) were waiting at the station. They recognized me and greeted me warmly. We shook hands and they began to shout:

"Hello, hello, Mr. Kovner! How was the trip?"

"I can't hear you!" I said.

One of the men came nearer to me and bellowed into my right ear:

"How was the trip?"

"So-so," I replied.

"We will have some job with this fellow," remarked the woman, "he'll make us all hoarse. Who would have thought he was so deaf! Reading his articles, no one would imagine he couldn't hear."

"What has writing to do with deafness?" broke in the man who had bellowed into my ear. "Take Beethoven, the greatest music master in the world. He, too, was deaf, and still he wrote the finest music!"

We all got into the waiting "car" and the committee began to talk amongst themselves. One said:

"We'll get him a 75c room in the hotel."

"Perhaps I should take him to my house? If we can save 75 cents, why not?" said another.

"You have live-stock in your house," rejoined the first one. "All we need is to have him give us a 'write-up' about your biters."

"The hotel has them too," said the woman, "the speaker we had last year scratched himself all night through. I'll take him to my house. I'll put a clean sheet on Herchele's bed, air out the pillow and he'll sleep all right."

The others agreed. I was brought to a small house, shown to a dark room with peeled-off walls and a broken ceiling.

"I want to have a room in a hotel as agreed upon in our letters," I said to the committee.

"This is cleaner than you can find in a hotel. A hotel is not good for you," yelled the hostess into my ear.

"Ha! What do you say?" I asked, pretending not to hear.

"The hotel is no good, it's not clean!"

"What, a twin?"

"Not twin! I said clean!"

"Oh, clean! Yes, I like it to be clean—but this room is not as clean as it should be."

"It is much cleaner than a hotel room. They have bugs there."

"What, dogs?"

"Not dogs, *bugs*—bed bugs that bite and don't let one sleep."

"Who doesn't let one sleep?"

"The bugs."

"I can't hear you, Madam, please speak a little louder."

The woman turned to her husband:

"Bennie, I am afraid we will be left without hearts and lungs this evening. I have no more strength to scream."

"I, too," replied the husband, woe-fully.

"If we had only known how deaf he was!"

"What would you have done?"

"We would not have taken him."

"He wrote us that he was deaf."

"Yes, but to be so completely deaf!"

To make the story short, we struggled along in this manner until evening and then, with the committee pretty well exhausted, we went to the hall. There was a good audience and the reading went off very well. After it was over I was taken to a banquet in my honor. There were about 100 people present, all my readers and admirers.

The speeches that were made were yelled out aloud for me to hear them. Each speaker became hoarse from screaming and on each one's face the sweat was running down in streams.

At last I was called upon to speak. All the guests rose and began clapping their hands. When the noise subsided I commenced to speak in a low and even tone:

"Friends who came to hear me talk, I greet you. Now that the affair is coming to an end and we are about to part, I'll let you into a secret that I think will please you very much. I am not deaf, I was never deaf and I hope I'll never be deaf. I pretended that I didn't hear because I wanted to play a joke on you. Today is the first of April. On this day it is customary to fool your friends, and so I fooled you, too. But my chief reason for practicing this little joke was that I wanted you to remember that B. Kovner was with you today. I hope you will remember it well. Good night."

All burst into laughter!

ROBBING THEOLOGY of ITS TERRORS

By MORTIMER J. COHEN

Dr. Levinthal's book, "Judaism: An Analysis and an Interpretation," is receiving extraordinarily enthusiastic reviews in increasing volume. The one below is reprinted from the Philadelphia Jewish Exponent, of November 15th.

It is said of the late Dr. Solomon Schechter, the greatest scholar of his generation, that he hoped the world beyond the grave was well stocked with books, preferably detective stories, but that it had none on theology. To the general mind theology, once queen of the sciences, has fallen from her high estate, and now roams the earth a dry and forbidding outcast. Religion is real; it has flesh and blood and sinew; it deals with life. But theology merely chews over the straw of religious experience and converts vital religion into pale and anemic intellectualisms.

Of course, this is not so. Theology is as important a part of real religion as scientific theory is of engineering. As a matter of fact, theology is the bone-structure that holds up a man's religion. Religion would be a flabby, characterless, inchoate mass of mushy sentimentality without the strong undergirding of theological ideas. Theology is the critical systematization, unification and presentation of religious ideas. As such it is indispensable to an intelligent religion.

Undoubtedly, the reason why theology has brought an unsavory reputation upon itself is because its friends lacked the power to make it presentable, to make it understandable to the layman. Given a worthy interpreter, theology is robbed of its terrors and is seen to be a genuine friend to the religionist. Dr. Schechter who seemed so hostile to theology was, as a matter of fact, an interpreter so fascinating that his "Some Aspects of Rabbinic Theology" will long remain a classic of the expository art.

Another classic has recently been added in Dr. Israel Herbert Levinthal's "Judaism: An Analysis and an Interpretation." Dr. Levinthal, the son of Rabbi B. L. Levinthal of this city, is rabbi of the Brooklyn Jewish Center. A few years ago he published a volume of sermons woven about the themes common to the High Holy-days and the Festivals. This volume, "Steering or Drifting—Which?" made

so profound an impression on Jewish and non-Jewish readers, that Dr. Levinthal was encouraged to publish a series of lectures that he preached from his pulpit on some great theological ideas of Judaism. As one reads this volume, one admires in Dr. Levinthal his vast erudition, his brilliant homiletical insights, his strong, vigorous style. These qualities are welded into a powerful instrument, creating a book rich in Jewish wisdom and inspiring in Jewish idealism.

Dr. Levinthal opens his discussion by defining Judaism itself. He holds that it is not synonymous with "Jewish religion," but is something more. It is the sum total of the product of the Jewish consciousness, of the Jewish mind and the Jewish soul. "Judaism is something more than a mere system of beliefs; it is the essence of a living Jewish tradition. Judaism is the civilization of the Jew, the product of Jewish experience. It is the culture, the literature, the philosophy, the ethics, the beliefs, the morality, the mores, the folkways, the Weltanschauung of the Jewish people. The only Hebrew work whose meaning is identical with the true meaning of Judaism in the broadest sense of that term, is Torah." In this definition, Dr. Levinthal reveals himself as a disciple of Professor Mordecai M. Kaplan who, in his profound book "Judaism As a Civilization," has expressed the same point of view, indeed, for the first time articulated it in American Jewish thought.

NECESSARILY, all that follows is colored by this humanistic approach to the ideology of Judaism. If one accepts the point of view of Prof. Kaplan and Dr. Levinthal then the emphases upon the this-worldliness of Judaism inevitably follows. It should be noted for the sake of fairness that many reject what has come to be regarded as a kind of Jewish humanism, believing that such an interpretation, while it is in accord with the trend of the times, nevertheless does a large measure of injustice in neglecting the transcendental aspect of Judaism. For example, Dr. Levinthal's acceptance of the concept of Olam Habo as meaning primarily the future state of the Jewish nation or of Humanity on earth, rather than a kind of

life beyond this world is a corollary of the definition of Judaism as a civilization.

DR. LEVINTHAL'S treatment of the God idea in Judaism is clear, and, in terms of his point of view, logically developed. The ideas Jews have had of God have changed with their changing experiences. "There is no fixed concept of God in Judaism; conceptions of Him have grown and developed and changed from the dawn of Jewish life to our own day!" Of God Himself, Dr. Levinthal points out that, while no man can know God in essence, some of the distinctive features of the God idea as proclaimed by Judaism may be known. He lists such things as God's unity, His uniqueness, He is the Supreme Ideal of moral conduct, the Holy One, et cetera. One questions, however, whether with the recent development in philosophy of Philosophic Realism, and in religious thought of Religious Realism by such men as Douglas C. Macintosh, Henry Wieman, Eugene W. Lyman and a host of others, a more objective conception of God is not necessary and possible. Moreover, despite the fact that Jews have felt God more than reasoned about Him, Jewish thinkers have been eager to develop a more metaphysical understanding and conception of God than that provided by intuition. Maimonides, Judah Halevi down to Herman Cohn have sought a conception of God that is objective, that is out-there-independent-of-man as well as imminent within him. A religious humanism, such as is implicit in Judaism as a civilization, relegates such matters to the individual's "religion." But, distinction between Jewish religion and Judaism as a civilization is so radically new and so far-reaching in its implications that one hesitates to give one's assent to it fully as yet.

In his treatment of ritual and ceremony, heaven and hell, and the messiah idea, Dr. Levinthal consistently pursues his interpretation of Judaism into these varied fields. The results are interesting and enlightening. Many of them will appeal to our humanistic ways of thinking today. Many will a-

(Continued on page 17)

"THE LAND OF PROMISE"—EXCERPTS FROM ACCOMPANYING THE PALESTINE FILM

THIS is the land which God promised to Abraham, the father of the Jewish people. Once, while the Jews lived in it, it was the centre of a great civilization. When the Jews were driven out, the land gradually declined. Primitive life returned.

* * *

Yesterday only a handful of Jews could be found in Palestine. They lived in poverty but clung to the country for the sake of its memories. Most of them came in their old age from distant countries to die in Palestine and be buried in its sacred soil.

* * *

Throughout the ages Jews have made their pilgrimage to the Wailing Wall, to add their prayers to those of their ancestors that redemption might come speedily and the scattered children of Israel be gathered again into the shelter of their own homeland. Today their dream is being fulfilled.

* * *

Pioneers!

These are pioneers and refugees: they come from countries where cruel oppression has made life impossible: from countries which deliberately thrust their Jews out: and from countries where they are free to be everything but Jews. Young and old, they are going now into a country which accepts them as its own; not as strange immigrants to be tolerated, but as returning wanderers.

* * *

The new Haifa is not a dream.

The Jewish city of Tel Aviv is not a dream. The colonies of the Emek and Judaea, of Sharon and Galilee, are not dreams. Who built these places?

The Jewish youth built them. From a thousand cities in every part of the exile they came at the call of the New Jewish homeland. Yesterday, rich or poor, they were prisoners. Some were prisoners of the ghetto; some were prisoners of their own false hopes that they could escape their Jewish destiny.

Yesterday they were without occupation and without future. Today they are building roads in the homeland from one Jewish village to another, and roads that lead into the future.

They are quarrying the stones for thousands of new Jewish homes.

They are bringing electric light and power into Palestine.

They are drilling wells and bringing the hidden water out of the depths of the earth.

With the most modern machinery they are bringing back to Palestine's soil its long neglected fruitfulness.

* * *

Tel Aviv, like many American cities, has a level crossing problem, and for the same reason; it grew faster than anyone foresaw.

Tel Aviv, only twenty-five years old, already has historic periods. There are pioneer shops of ten and fifteen years ago where housewives, newly arrived in Palestine, took their first Hebrew lessons as they made their purchases at the counter.

These impromptu Hebrew lessons for

newcomers still continue, but the shops have changed. They are keeping pace with the growth of Palestine. Hats and stockings, clothes, shoes, novelties, books, drugstore supplies, candies, soaps, are to a large extent the produce of Palestine.

* * *

The Dead Sea is alive with industry, today. This salt lake, fourteen hundred



feet below sea level, is yielding up its rich chemical deposits in one of the most important industries of Palestine.

* * *

Silk! In ancient times the east was famous for silk; and in Palestine's silk works the east, helped by the latest technology of the west, re-establishes one of its traditional industries.

* * *

The cotton which is being grown next door in Egypt is now being woven in Palestine.

Right: The new Palestine workers, healthy and happy builders of the Jewish homeland.

Left: Children working in a garden.



FROM THE NARRATIVE

by Maurice Samuel

The Anglo-Palestine bank, the largest Jewish bank in the country, does not exist for private profit. It is the outgrowth of Theodore Herzl's idea of a Jewish national bank. With its branches in every city of Palestine, it takes a leading part in the encouragement of commerce and industry.

* * *

Bevakashah, Tel Aviv arbah, she-



moneh, shalosh, achad—that is the way you ask the telephone operator for "Tel Aviv 4831."

* * *

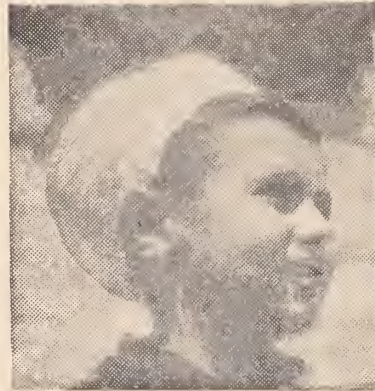
The Hebrew language everywhere—the shop, the office, the telephone, the telegraph, and the daily newspaper. There are papers representing every shade of public opinion, and the oldest of them is *Davar*, the labor newspaper.

There is one newspaper, too, in the language of the Mandatory govern-

Top: Palestine settlers on their way to work in a colony.

Right: Girl in Haifa harvest parade.

Left: The smiling head of a boy drilling.



ment—the Palestine Post.

* * *

The Levant Fair is the symbol, today, of Palestine's extraordinary progress. And the interest it has awakened is made evident in the flags of the nations which have their pavilions in this first, modern international fair of the Orient.

For Palestine the most important pavilion is of course the Totzeret Haretz, the Home Industries pavilion—Palestine in miniature. The visitor is amazed to see that a country which fifteen years ago had to import almost every kind of industrial product, has learned to meet its own needs in building material, furniture, clothes, shoes, textiles, chemicals and dozens of minor branches of industry.

* * *

Tel Aviv begins its business week on Sunday morning and closes it on Friday afternoon. Then the Jews buy flowers to adorn their homes on the Sabbath. The signal for the early closing is given by a trumpeter in one of the squares of Tel Aviv.

The shutters come down.

Offices and factories are emptied.

The peace of the Sabbath descends on Tel Aviv. On days of rest in Tel

Aviv the population streams toward the seashore.

The Tel Aviv beach is the greatest place of recreation in Palestine. It ranks now with the Lido of Venice, America's Atlantic City and England's Brighton Beach as a centre of attraction not only for Palestinians but for visitors from abroad.

* * *

Within its ancient and mighty walls the old Jerusalem remains unchanged.

But a new generation breaks through the lethargy of the centuries and promises a new epoch of life for the city which the modern world had passed by.

There is a new Jerusalem springing up outside the old. It has its foundations in the Jewish will which is transforming the whole country.

Not least among the forces which are bringing about this transformation is the Nathan Strauss Health Centre, one of America's contributions to the Jewish homeland, administered by Hadassah, the Women's Zionist Organization of America.

* * *

The nerve centre of the new Jewish Palestine is the Jewish Agency, the Jewish National Fund and the Palestine Foundation Fund or Keren Haye-

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ACTIVITIES IN THE BROOKLYN JEWISH CENTER

RABBI LEVINTHAL TO PREACH ON 25 YEARS OF BROOKLYN JEWISH MINISTRY

Next Friday evening, December 6th, at our late services, which begin at 8:30 o'clock, Rabbi Levinthal will speak on the subject "25 years of Brooklyn Jewish Ministry".

Rabbi Levinthal came to Brooklyn just 25 years ago, on his graduation from the Seminary. He will discuss in his lecture, the growth and the changes of Jewish Life in our borough during the last quarter of a century.

Rev. Kantor will lead in the Congregational Singing.

You and your friends are cordially welcome.

"DICTATORSHIP OR DEMOCRACY— A WORLD SURVEY" TO BE DIS- CUSSED WEDNESDAY EVENING

The ninth in a series of lectures on the Problems of Sociology will be delivered by Mr. Nathan Kleinhandler, on Wednesday evening, December 11, at 8:15 o'clock.

The subject of his address will be "Dictatorship or Democracy—A World Survey". In this lecture, Mr. Kleinhandler will discuss its fundamental causes, philosophies, aims and values. On the Wednesday following, he will speak on "Marching Tides of Race Hatred."

Admission is free to members as well as non-members.

LOUIS E. LEVINTHAL TO BE GUEST SPEAKER AT THE ANNUAL COLLEGE AND UNIVERSITY SERVICE

Parents whose sons and daughters are students in the colleges and universities are asked to please write to their children and invite them to attend the special services which are held annually in our Center and which this year will be held on Friday evening, December 27th.

Our Rabbi is happy to announce as the guest speaker, Louis E. Levinthal, Esq., of Philadelphia, lecturer of the Law School of the University of Pennsylvania and prominent member of the Philadelphia Bar, as well as one of the outstanding lawyers in Jewish communal life of this city. Further announcement of this service will be made in

the weekly bulletin. We look forward to the pleasure of having with us on that evening all our sons and daughters who are now and who were in Colleges and Universities.

GILBERT SELDES TO SPEAK ON "THE DYING STAGE AND THE DEATHLESS THEATRE"

Gilbert Seldes, publicist, playwright and columnist of the *New York Evening Journal* will be the speaker at the Forum on Monday evening, December 9th at 8:15 o'clock. His subject will be: "The Dying Stage and the Deathless Theatre". The lecture is based on the current plays in New York and investigates the common complaint that the stage is dying with the following questions: "Is the Stage dying?" If it is "Why is it Dying?" and "If the Stage dies, does the Theatre die, too?"

Mr. Seldes is one of America's ablest living interpreters of the cross-current in contemporary American life. He is the author of: "The Years of the Locust", "The Seven Lively Arts", the modern version of "Lysistrata", etc. He was editor of *The Dial*, contributing editor to *The New Republic* and Associate Editor of *Collier's*.

Admission to the lecture will be free to Center members. Non-members will be charged an admission fee of 25 cents.

BOARD OF TRUSTEES AND GOVERN- ING BOARD MEETING NEXT THURSDAY EVENING

The regular monthly meeting of the Board of Trustees and Governing Board of the Center will be held next Thursday evening, December 12th, at 8:30 o'clock. Important matters will be discussed.

All directors and trustees are requested to attend.

THE JUNIOR LEAGUE

The Junior League holds its meetings every first and third Sunday of the month. This club is open to members of the Center of both sexes. The young men are between the ages of 18 and 21, and the girls between the ages of 17 to 20. A part of the meeting is always given over to a social program. All those who are eligible for membership are invited to attend.

MRS. ALBERT WITTY ELECTED PRESI- DENT OF THE SISTERHOOD



Mrs. Albert Witty newly elected President of the Sisterhood

At the last meeting of the Sisterhood of the Center held on Wednesday evening, November 13th, Mrs. Albert Witty was elected President of the organization. She will succeed Mrs. Phillip Brenner who rendered splendid service as the head of the Sisterhood for over six years.

The other officers elected at the meeting are as follows:

Mrs. Isador Lowenfeld	1st V. Pres.
Mrs. Isaac Levingson	2nd V. Pres.
Mrs. David Halpern	3rd V. Pres.
Mrs. Hyman Rachmil	Treasurer
Mrs. Louis Brenner	Asst. Treasurer
Mrs. I. Wiener	Secretary



Mrs. Phillip Brenner retiring President of the Sisterhood

COURSE IN CREATIVE MUSIC FOR CHILDREN

We take pleasure in announcing a free course in Creative Music for children.

In this course the pupils learn the fundamentals of Rhythm, Melody and Harmony in a most fascinating way. They learn how to create original melodies and how to harmonize them, and to understand music as a language as well as an art.

This course will be conducted by Mr. Harold W. Friedman who is a pioneer in the field of musical education. His original methods are the result of many years of extensive research and experiment, and are based on the sound principles of modern psychology and scientific education. He is a contributing editor on Musical Review, and a lecturer on Music and Education.

Children over eleven years of age are eligible for this course. Two groups will be organized—one for children who have already had music instruction—and one for children without any previous instruction.

All children who are interested should leave their names at the office. The date of the first classes will be announced shortly.

NEXT MEMBERSHIP SOCIAL MEETING—TUESDAY EVENING, DEC. 24

A most interesting program is being arranged by the Social and Entertainment Committee for the next Monthly Social Membership Meeting of the Center, on Tuesday evening, December 24th, at 8:30 o'clock.

Following a preliminary business meeting, a program of entertainment in keeping with the spirit of Chanukah will be given. The famous Habimah actor, Mr. Ben Ari, will appear in a number of interesting sketches together with his entire troupe. Our Cantor, Rev. Samuel Kantor, will light the Chanukah candles and sing appropriate Chanukah songs, with the assistance of the Center singing group.

Admission to this meeting is limited to *Center members only*. Please present your 1935 membership card at the door.

CENTER PLAYERS PLANNING FIRST PLAY OF THE SEASON

The Center Players, under the leadership of Mr. Phil Gross, is now planning its first play of the season,—the date to be announced shortly.

In addition to the regular acting group, there will be given, under its auspices, lectures covering all phases of the drama. The Group expects to hold its regular meetings on Thursday evenings during the season.

Admission to these courses, is \$1.00 to members of the Center and \$2.00 to non-members.

The following are the officers of the Center Players: Milton D. Balsam, President and Business Manager; Bess Silberg, Vice President; Esther Goldstein, Secretary; Joseph Greenberg, Treasurer; Mrs. Paul Barnett, Publicity Manager.

NEW YEAR'S EVE REVEL AT THE CENTER

The annual New Year's Eve Revel of the Center will be held in our auditorium on Tuesday evening, December 31st.

The program for the evening will include dancing to the strains of an excellent orchestra, splendid entertainment and a De Luxe Dinner—all for the price of \$5.00 per person.

Reservations can now be made at the Center office. Members are requested to please plan their New Year's Eve Parties with the least possible delay so that the proper arrangements can be made for them.

CHANUKAH ENTERTAINMENT ON SUNDAY MORNING, DECEMBER 29th

The pupils of the Hebrew and Sunday Schools will hold a joint Chanukah entertainment on Sunday morning, December 29th at 10:30 o'clock. An excellent program is being arranged in which the children of both schools will take part. Members are asked to reserve that date.

BASKETBALL GAMES DECEMBER 8th AND 19th

Two basketball games will be held at the Center in the near future. The first game will take place next Sunday evening, December 8th between the Brooklyn Jewish Center team and the Trupin Club. On Thursday evening, December 19th, the Center team will play the Prudential A. A. of Newark, New Jersey. Preliminary games will be held at eight o'clock.

Admission to each game will be fifty cents per person. Dancing will follow.

NEW HEBREW SCHOOL PUPILS TO TAKE PART IN INITIATION SERVICE THIS SATURDAY MORNING

This Saturday morning (*Parsha Vayetze*) there will be a special service in our main Synagogue in honor of the new pupils who have this year registered in our Hebrew School.

The children of the Childrens Congregation will conduct the entire service themselves.

In addition to this, the new pupils who have registered this year in our Hebrew School will be formally welcomed in a beautiful initiation service.

All the friends of Hebrew education are invited to attend.

The following boys will take part in the services: Schachrith service, Irwin Rubin and Nathaniel Kramer; Musaf service, Jules Wiener; Reading of Torah, Irving Rubin, J. Kurshan, J. Wiener, M. Edelstein, N. Kramer and I. Lowenfeld.

The address welcoming the children will be delivered by Irwin Rubin.

INTERMEDIATE CLUB

The Intermediate Club meets every first and third Saturday evening of the month. There already have been two meetings. The first was an organization meeting and also offered an opportunity to renew acquaintances and to plan a general program for the year, the second meeting consisted of an open discussion on the general subject "Russia". The next meeting will be held Saturday evening, December 7th at 9 P. M. All eligible members are invited.

THE SABBATH

Kindling of Candles at 4:09 P. M.

Friday Evening Services at 4:00 o'clock.

Sabbath Morning Services (*Parsha Vayetze*) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4:00 P. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:15 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:15 P. M.

APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Bakst, Dr. David A.

Married Dentist
Res.—648 Empire Boulevard
Bus.—118 Union Street
Proposed by Frank Schaeffer

Cliffe, Lewis

Unmarried Feathers and Downs
Res.—295 Rutland Road
Bus.—126 Front Street
Proposed by Sam Munzer

Coran, Saul J.

Unmarried Lawyer
Res.—181 Clarkson Avenue
Bus.—551 Fifth Avenue
Proposed by Nathan Wolfe

Feinberg, Ben

Married Garment Transportation
Res.—355 Lefferts Avenue
Bus.—355 Lefferts Avenue
Proposed by Sam Shafter

Fox, Nathan D.

Married Advertising
Res.—1038a Sterling Place
Bus.—205 East 42nd Street
Proposed by Lawrence Tanenbaum

Grossman Myriam G.

Unmarried Brokers
Res.—1091-99 Newport Street
Bus.—350 Seventh Avenue

Hurwitz, Dr. Irving A.

Married Dentist
Res.—255 Eastern Parkway
Bus.—255 Eastern Parkway
Proposed by Louis Zankel

Jaffee, Helen

Unmarried Manufacturing
Res.—161 Ryerson Street
Bus.—Hall Street
Proposed by Mrs. A. Bernstein

Levine, Alex

Married Hosiery
Res.—770 St. Marks Avenue
Bus.—343 Broadway
Proposed by Benjamin A. Levine

Manes, Edward

Married Whl. Cream & Cheese
Res.—707 Montgomery Street
Bus.—202 Vernon Avenue
Proposed by Sam Nicoll and A. H. Zirn

Meyers, Sol

Unmarried Publisher
Res.—474 East 93rd Street
Bus.—104 Fifth Avenue
Proposed by Lila Meyers

Miesel, Samuel

Unmarried
Res.—205 Penn Street
Proposed by J. Herbert Leder

Radler, Evelyn

Unmarried Secretary
Res.—586 Midwood Street
Bus.—486 Broadway
Proposed by Mrs. A. Bernstein

Rosswig, Muriel

Unmarried Leather Goods
Res.—346 New York Avenue
Bus.—55-33rd Street
Proposed by Mrs. S. Fox

Spaet, Dr. Emanuel

Married Dentist
Res.—298 New York Avenue
Bus.—298 New York Avenue
Proposed by Samuel Horowitz and Herman A. Katz

Sternfield, Emanuel

Unmarried Attorney
Res.—2066 East 14th Street
Bus.—225 Fifth Avenue
Proposed by Morris Dlugasch

The following has applied for reinstatement as a member:

Goldstein, Herman

Married Lawyer
Res.—483 Brooklyn Avenue
Bus.—131 Norfolk Street
Proposed by Samuel Stark Emanuel Greenberg, Chairman Membership Committee

PLEASE FORWARD YOUR KOL NIDRE DONATIONS

There are a number of members of the Center who pledged donations at the Kol Nidre Services in answer to the appeal made by Rabbi Levinthal and Justice Mitchell May. We would greatly appreciate it if those who have not forwarded their checks in payment of these pledges, would do so as soon as possible.

We are planning to publish the names of all donors in the January issue of the *Review* and we want to include all those who have contributed to the fund.

THE VIVALETS

The daughters of Center members have been planning a very interesting season for themselves. The name of the club was chosen by taking Tel Aviv and reversing the letters, making Vivalets. The group, with the guidance of Mrs. Eva Bernhardt, has been fully organized and each of the members is

THERE IS SOMEONE YOU KNOW

who would appreciate being a member of the Center. Bring him (or her) in. The rates are cheap for what he (or she) will obtain in return.

\$50.00 per year per family (includes husband, wife and children up to 21 years of age)

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

doing her share to further the charitable, educational, social and cultural functions of the organization.

Among the many interesting events planned for the successive Saturday evening meetings are included a trip to the Hayden Planetarium, a dramatic presentation, a theatre party, and celebration significant of the various Jewish holidays. Any girls of 13 and 14 years wishing to join should do so immediately so as to be able to enjoy all the activities.

Officers and committees of the Vivallets are as follows:

Chairman.....Hilda Zankel
Vice Chairman...Helene Shack
Secretary.....Helen Topol
Treasurer.....Blossom Halpern

Program Committee—Roslyn Beilly, Rita Greenspan, Roma Kantor, Laura Sorscher.

Social Committee — Cecelia Feiler, Phoebe Honig, Eleanore Levine, Doris Mines.

Constitutional Committee — Evelyn Schultz, Helen Topol, Ruth Windwer.

Athletic Committee—Blossom Halpern, Hilda Zankel.

Membership Committee — Ethel Levy, Rosalyn Wolfe, Adele Zankel.

Card Party

Wednesday Eve., Dec. 11th

under the auspices of the

PARENT TEACHERS Association

of the

Hebrew School and Sunday School

Proceeds to

CHANUKAH FUND

of the Schools

Subscription 35 cents

Refreshments :: Prizes

No Raffles

Tickets may be obtained from

Mrs. I. WIENER

President of the Association or
at the Center office.

ROBBING THEOLOGY OF ITS TERRORS

(Continued from page 11)

rouse the sense of danger of a strange kind of secularization of religious ideas.

The centrality of Palestine to Jewish civilization Dr. Levinthal emphasizes in many connections. He devotes a whole chapter to a discussion of the role of Palestine in Judaism and rightly records that "There can be no vital, growing religion or racial culture without connection with a land." He continues, "With a Jewish life on a Jewish soil, in which Jewish culture with its deeply God-conscious character shall be dominant, Judaism will not have to struggle for a bare existence as it does in the Dias-

pora." He closes his fine book with an appeal to live the Jewish life, and with an assertion of faith in the future of the Jewish people and of Judaism.

One does not have to agree with all that Dr. Levinthal has set down in his book to affirm whole-heartedly that reading it is a thrilling experience. This reviewer was enchanted by the almost too great abundance of quotations, each used aptly, however, and sometimes with startling effect.

If the reviewer were a layman, living in New York, he would delight in being a member of Dr. Levinthal's Congregation, for it is a genuine privilege to have spread before one each Sabbath an intellectual feast that stimulates, inspires and enchants. It is devoutly to be wished that Dr. Levinthal will continue to print his discourses, sermons and lectures for those of us who cannot hear him in person. In this way he will maintain for himself the place he has already won as the supreme Jewish preacher of our generation in the United States, possibly in the world.

THE MACCABEES

The Maccabees have already completed the first month of its existence. Under the guidance of Mr. Jackson Goldman they have succeeded in not only completing their organization but have begun plans for the future. These plans comprise a Chanukah affair which will include a ritual in which the members of the Maccabees will participate. The tie-up between Chanukah and the Maccabees is of course obvious. The officers of the club are: Herbert Feiler, President; Mervin Honig, Vice President; Charles Samberg, Secretary; Seymour Mines, Treasurer; Irving Zankel, Chairman Membership Comm.; Buddy Lowenfeld, Chairman Athletic Comm.; Howard Weissberg, Chairman Program Comm.; Arthur Feinberg, Chairman Social Comm.

OPEN MEETING OF THE NOMINATING COMMITTEE MONDAY EVENING

The Nominating Committee of the Center will hold an open meeting next Monday evening, December 9th at 8:30 o'clock.

Members of the Center who wish to make suggestions regarding nominations for officers, trustees and members of the Governing Board are invited to present their recommendations to the Nominating Committee at that meeting.

CLUB CALENDAR

All children of Center members are eligible for membership in these groups and are cordially invited to join in their activities:

The Maccabees. Consists of boys 13 to 15 years of age. Meetings on Saturday evenings at 7:30 o'clock. Mr. Jackson Goldman, Leader.

The Vivalets. Consists of girls 13 and 14 years of age. Meetings are held on Saturday evenings at 7:30 o'clock. Mrs. Eva Bernhardt, leader.

Girl Scout Troop. 12 to 16 years of age. Meetings are held every Wednesday evening, at 7:30. Miss Lillian Cantor, Scoutmaster.

Boy Scout Troop. 12 to 15 years or age. Members as well as non-members are eligible. Meets every Thursday evening at 7:30 o'clock. Mr. Oscar J. Alpert, scoutmaster, assisted by Mr. Saul T. Slater and Mr. Walter Siben.

Boys Athletic Club. Open to sons of Center members, 13 to 15 years of age.

Junior League. Girls 17 to 20 years of age and boys from 18 to 21. Meets every first and third Sunday evening, at 8:30 o'clock, under the leadership of Mr. Jackson Goldman.

Intermediate Group. Consists of sons of Center members, 16 to 18 years of age, and daughters between the ages of 15 and 17. Meets on first and third Saturday evenings.

Singing Group. Meets every Tuesday evening.

Creative Music Group for Children. Now being organized. Open to boys and girls over 11 years of age. Date of meeting will be announced in the near future.

Adult Group. Sons and daughters of Center members, 21 years of age or over, are eligible for membership. Date of meeting will be announced soon.

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. and Mrs. Mark J. Goell of 705 Crown Street, upon the marriage of their sister, Helen J. Goell to Dr. Charles Berk, which was held at the Center on Thursday, November 28, 1935.

MR. FRANK SCHAEFFER APPOINTED
CHAIRMAN OF THE HEBREW EDUCATION COMMITTEE

Mr. Joseph M. Schwartz, President of the Center, announces the appointment of Mr. Frank Schaeffer as chairman of the Hebrew Education Committee to succeed Mr. Harry A. Harrison, who resigned.

Forum Monday Evening,
December 16th

Symposium on
"IS MERCY KILLING OF IN-
CURABLES JUSTIFIABLE?"

AFFIRMATIVE

Dr. Sidney E. Goldstein
Associate Rabbi, Free Synagogue

NEGATIVE

Dr. Samuel J. Kopetzky
Prof. of Otolaryngology, N. Y. Poly-
clinic Hospital.

Sisterhood Theatre Party

ERNEST TRUEX

STARRING IN A
NEW COMEDY

"WHATEVER GOES UP"

at the

Biltmore Theatre

WEST 47th STREET, NEW YORK

WEDNESDAY EVE., DECEMBER 18, 1935

"Ernest Truex is not often funnier than in 'Whatever Goes Up', the new one at the Biltmore Theatre, seldom more appealingly shy, engagingly dumb."

—*Brooklyn Daily Eagle*

"Fills the air with laughter. A bundant merriment."

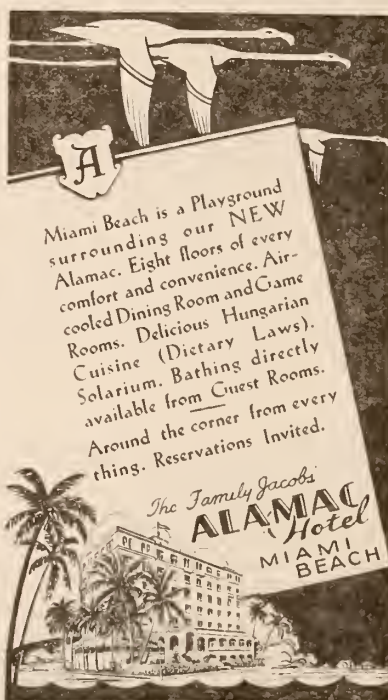
—*N. Y. Sun*

"As everyone must know by now, Mr. Truex is an unrivaled farceur."

—*N. Y. Post*

Obtain your tickets now and help to make this Theatre Party a social and financial success.

Theatre Party Committee,
Mrs. I. Lowenfeld, Chairman,
Mrs. Hyman Rachmil, Co-chairman



THE TRUTH ABOUT HITLER

(Continued from page 5)

cowed into submission to the irresistible power of the Totalitarian State.

The hatred of the Jews led by a logical transition to an attack upon the historic basis of Christianity. Thus the conflict broadened swiftly, and Catholic priests and Protestant pastors fell under the ban of what is becoming the new religion of the German peoples, namely, the worship of Germany under the symbols of the old gods of Nordic paganism. Here also is where we stand to-day.

WHAT manner of man is this grim figure who has performed these superb toils and loosed these frightful evils? Does he still share the passion he has evoked? Does he, in the full sunlight of worldly success, at the head of the great nation he has raised from the dust, still feel wracked by the hatreds and antagonisms of his desperate struggle: or will they be discarded like the armour and the cruel weapons of strife under the mellowing influences of success? Evidently a burning question for men of all nations! Those who have met Herr Hitler face to face in public business or on social terms have found a highly competent, cool well-informed functionary with an agreeable manner, a disarming smile, and few have been unaffected by a subtle personal magnetism. Nor is this impression merely the dazzle of power. He exerted it on his companions at every stage in his struggle, even when his fortunes were in the lowest depths. Thus the world lives on hopes that the worst is over and that we may yet live to see Hitler a gentler figure in a happier age.

Meanwhile, he makes speeches to the nations which are characterized by candour and moderation. Recently he has offered many words of reassurance, eagerly lapped up by those who have been so tragically wrong about Germany in the past. Only time can show, but, meanwhile the great wheels revolve; the rifles, the cannon, the tanks, the shot and shells, the air-bombs, the poison-gas cylinders, the aeroplanes, the submarines, and now the beginnings of a fleet flow in ever-broadening streams from the already largely war-mobilized arsenals and factories of Germany.

In the annals of the new triumphant Germany there is a lurid anniversary. It is the 30th of June. On that night last year many hundreds of men and

some women were put to death in Germany without law, without accusation, without trial. These persons represented many varieties of life and thought of Germany. There were Nazis and anti-Nazis. There were Generals and Communists; there were Jews, Protestants, and Catholics. Some were rich and some were poor; some were young and some were old; some were famous and some were humble. But all had one thing in common, namely, that they were deemed to be obnoxious or obstructive to the Hitler regime. Therefore, they were blotted out.

Armed police caught them in the streets, shot them in their beds, shot the wife who threw herself before her husband, dragged all manner of people to the different gaols—killed some on the way—sent others to face the firing parties on the outskirts of Berlin. The sinister volleys succeeded each other through a long morning, afternoon, and night. The relations who ventured to inquire for the missing father, brother or son received, after a considerable interval, a small urn containing cremated ashes.

THE history of the world is full of gruesome, squalid episodes of this kind, from the butcheries of ancient Rome and the numberless massacres which have stained the history of Asia down to the "smellings out" of the Zulu and Hottentot witch-doctors. But in all its ups and downs mankind has always recoiled in horror from such events; and every record which has pretended to be that of a civilized race has proclaimed its detestation of them.

Adolf Hitler took upon himself the full responsibility. It is true that he explained that many more people were murdered—for I call the slaughter of a human being in peace without trial murder—who were not on his list. Zealous lieutenants we are assured filled in the gaps, sometimes with public, and sometimes with their own private enemies; and some of them were executed themselves for having overstepped the mark. What a mark!

But the astounding thing is that the great German people, educated, scientific, philosophical, romantic, the people of Christmas tree, the people of Goethe and Schiller, of Bach and Beethoven, Heine, Leibnitz, Kant and a hundred other great names, have not only not resented this horrible blood-bath, but have endorsed it and acclaimed its author with the honours not only of a

sovereign but almost of a God. Here is the frightful fact before which what is left of European civilization must bow its head in shame, and what is to more practical purpose, in fear.

Can we really believe that a hierarchy and society built upon such deeds can be entrusted with the possession of the most prodigious military machinery yet planned among men? Can we believe that by such powers the world may regain "the joy, the peace and glory of mankind"? The answer, if answer there be, other than the most appalling negative, is contained in that mystery called HITLER.

FORUM

of the

BROOKLYN JEWISH CENTER

A Platform for Free and Open Discussion of Problems of Interest by Leading Exponents in Every Field of Human Endeavor. Organized 1921.

Meets every

MONDAY EVENING

Throughout the Season

The following is a partial list of the speakers who will address the Center Forum during the 1935-1936 season:

Rev. Dr. S. Parkes Cadman
Dr. Will Durant
Prof. Israel Efros
Rev. Dr. John Haynes Holmes
Dr. Elias Lieberman
Prince Hubertus Loewenstein
Prof. Scott Nearing
Dr. Shalom Spiegel
Dr. Ira S. Wile
Rev. Dr. Stephen S. Wise

GIRLS' GYMNASIUM NEWS

Preparations are now under way for the organization of girls' basketball, handball and swimming teams. Those interested will please sign up at once.

EMIL LUDWIG GOES TO A LECTURE

(Continued from page 6)

beset by reporters who were anxious to get a copy of his speech. The speech was one Ludwig is delivering all over the country and it would have been impolitic, not to say improvident, to give it gratis to the press. He replied easily, "My manager does not wish me to make it public," and the manager came to the rescue with the same readiness: "Not now, boys. I'll be glad to let you have it after the tour is over."

The boys retreated upstairs to the auditorium while Herr Ludwig became anxious to investigate the loud speaker facilities. He insisted on being taken to the auditorium while the officers, knowing that he would be exposed to the view of those already in the hall, tried to dissuade him. But Ludwig was going up, and he went.

Fortunately, the synagogue auditorium where the lecture was held has a high railing in front of the altar and Ludwig was to some extent concealed from the public. But he had to remain on the platform from then on, and the customary grand entrance was necessarily eliminated.

The photographer for the *New York Times* made arrangements to take his picture. He wanted action pictures. The manager said action pictures were out because the flash bulbs would annoy Ludwig while talking. The photographer tried to get the next best thing by posing the author. Ludwig refused to pose. When the photographer became insistent he said to the chairman: "Throw him out."

"But he's from the *New York Times*," said the chairman.

"But I am the author," replied Ludwig.

The photographer packed up his apparatus and there were no pictures.

At this time Ludwig was in a *yarmelke*, the skull cap being obligatory since the lecture was held in the synagogue. He would have made an interesting picture in the newspapers. When he rose to speak he had the precise appearance of a rabbi or cantor.

As is usual with loudspeakers on auspicious occasions the amplifying system, though previously tested, throttled itself. Ludwig spoke a few sentences, paused and observed that the loudspeaker seemed to lack harmony with his voice. "Tell me if you hear me," he called out to the back rows of the balcony. "No!" came a chorus.

"Very well, then," he said, pushing

back the microphone. "I will speak without Edison." And he raised his voice to fill the auditorium.

—J. K.

"LAND OF PROMISE"

(Continued from page 13)

sod, which receives the contributions of Jews all over the world for the building of the Jewish homeland.

The Hebrew University, with its glorious amphitheatre, in Jerusalem, is the focus of the spiritual and cultural rebirth of Palestine.

Open to students of all races and religions, the Hebrew University and its library answer a deep inner need of the Jewish homeland. The Jews returned to Palestine to build a land; but they kept up at the same time their immemorial habits of study and research. The whole Near East, not less than Palestine, will benefit from the scientific study of local soil, plant and animal life. No land was ever colonized with such a concentration of enthusiasm, devotion and science.

Palestine will train its own engineers, architects, chemists, mathematicians and experts generally. In the earliest stages of the rebuilding of Palestine the Hebrew University was planned and the school of technology of Haifa already founded.

The future managers and foremen of Palestine's industries are being trained here. They learn to handle machines by practical methods and not by theory alone.

* * *

Palestine is calling to the British government and to the Jewish people. It is calling upon the British government to open wider the gates of the country at which the manpower of the Jewish people is knocking for admittance. It is calling upon the Jews of every land to furnish the Palestine Foundation fund with the means to create new possibilities for immigration and colonization. The cities and fields of Palestine are waiting and for hundreds of thousands of Jews the last hope is the vision of the harvest which they will yet reap side by side with their brothers in the security and warmth of their own homeland.

* * *

Harvest is all the year round in Palestine. There is the harvest of wheat,

the harvest of oranges, the harvest of grapes. For the wheat harvesting threshers, tractors and combines are used.

Where twenty years the soil was either marshland, or was scratched with a primitive plough, the modernized machinery brought in by the Jews obtains the maximum yield.

Instead of the donkey, the tractor, and instead of the millstones turned by hand to grind the grain, the latest machinery of the flour mills.

The ground grain is for human consumption, the green fodder is for the cattle in the colonies.

In Hebrew an orange is called a golden apple—and field after field of golden apples, in places where ten years ago not even thistles grew, gives us a measure of the progress and possibilities of Palestine. Over five million boxes of golden apples went out of Palestine last year, and the yield grows from year to year. The Jaffa orange is one of the most famous fruits in the world, and with good reason.

Plums never grew before in Palestine, but the grapes of Palestine are as old as the land itself, and when Moses sent spies into the country they came back with a cluster of grapes so large that two men had to carry it.

* * *

When the year is rounded out, when the grain and the fruit are in, the Jewish harvest festival is celebrated, as in ancient days when the first fruits were brought to the Temple in Jerusalem. For countless generations this festival was observed in the synagogue only, because the Jews were driven off the land and became city dwellers. Today in the national Jewish home the harvest festival is no longer a pious recollection; it is the reality of a life which is integrated with the soil. In dozens of villages preparations go forward for the grand thanksgiving celebration in Haifa. This city, at the head of the Emek, or Valley of Jezreel, is the one chosen for the harvest festival.

A free people rejoices in its own land. The wanderer of two thousand years has come home, and his sons and daughters dance again in the vineyards and orchards which send a thrill of hope through tens of thousands of Jewish homes which are steeped in the darkness of the exile.

Look up, Isarel, from the places of your slavery; look toward Eretz Israel and see the wonder which is being wrought in your own days.

LUDWIG LEWISOHN

(Continued from page 9)

the selections. Here no one will question the wisdom of having chosen those included. There is, however, the feeling that many more could and should have been inserted. Certainly Bialik should have been in the book, for not only in his poems but in his speeches as well, was he one of the greatest of the prophets of Rebirth, and selections from his work would have been a welcome addition. So, too, it is hardly conceivable that Weizmann and Shmarya Levin should be omitted from a volume that records the thoughts of those who had a share in Israel's renaissance.

Interesting and fascinating as are all the selections in the volume, they nevertheless do not surpass the brilliant analysis of the Jewish problem which Lewisoohn himself gives us in his introduction to the book. For that introduction alone the author deserves the praise and congratulations of all American Jewry. With keenness of mind, with arguments based on historic fact, he analyzes the various misguided theories and notions that have gripped the mind of the Jew since the Emancipation era, and revealing their shallowness and falseness proves conclusively that the only solution lies in the call that came to Abraham: *Lech Lecho!* To use his own words: "To save the Jewish people we must convert that people itself, and every Jew who puts off the falseness and dishonor of servile assimilation and puts on the new man of his reintegration with his people shall know that he is helping to save not only Israel, but a world pagan and unredeemed."

Lewisoohn's new creation "Rebirth: A Book of Modern Jewish Thoughts," is a fitting climax to his own masterly creations in the field of literature, and will undoubtedly become the inspiration of thousands of Jews who will look to it for guidance in the process of their own Jewish rebirth.

JEWISH HOP O'MY THUMB

(Continued from page 9)

both in content and form. It is the type for which Jewish parents have been seeking. It is one that children will love to read and reread. They will take *K'Ton Ton* into the family circle and he will be welcomed as a brother. We predict that *K'Ton Ton* will become a household word. *K'Ton Ton* is such a lively creature that

one wonders how the author managed to capture him in the pages of a book. What a truly lovely volume it is! Large in size, big in print, with pictures on almost every page. The artist, Jeanette Berkowitz, has so perfectly caught the genius of the author that one can scarcely imagine a more harmonious combination.

The book will be a welcome gift to any child and it is one that grown-ups who are still young in spirit will also enjoy. They will recall their own youth and will taste again the *latkes* and *blintzes* and *hamen taschen* their mothers used to make. They will relive the exciting preparations incident to Passover and Succoth, not to speak of the beautiful Sabbath observed with such dignity by generations past.

Mrs. Weilerstein is the mother of four children, who are primarily responsible for the book as well as for her previous one, "What Dan Did." The stories are the result of that oft-repeated plea, "Please tell us a story." With this book in hand we can assure mothers that they can respond to this request in a most satisfactory manner. We hope that no Jewish mother will deny herself the joy of taking *K'Ton Ton* into her home.

THE
CENTER
RESTAURANT

Excellent meals are served in our Restaurant every Sunday during the season from 12 noon to 5 P. M.

Arrange to have your Sunday dinners at the Center Restaurant as often as you possibly can. You will facilitate matters a great deal if you will telephone the Center in advance (PResident 4-1400) so that reservations may be made for you.

Dinner De Luxe \$1.00 and \$1.25 per person—Also A la Carte

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Hyman Spitz Inc.
—FLORIST & FRUITERER—
1685 PITKIN AVE
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Wedding
Decorations
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We Carry A Complete
Line of

FRUIT BASKETS
FOR EVERY OCCASION

THE BROOKLYN JEWISH
CENTER'S OFFICIAL FLORIST

Telephone: Dickens 2-4000

THE PROBLEM OF THE AGUNAH

(Continued from page 4)

today must satisfy the same legal requirements that the Goan of Wilna had to in his time. Further bear in mind that the Rabbinical Assembly contend honestly that what they suggest is correct according to strict Rabbinical interpretation of the Law. If the Assembly were proceeding to make an innovation, an excursion into their own bit of Law making, then I cease. I have no *Masa Umattan*. I have no discussion with them. But they claim to be traditional in this respect. It is, *Muter* according to *din*, they say. Then certainly Isaac Elchanan was a far greater authority on the subject!

As to the legal aspects of the question, I believe that the legal technicalities should be thrashed out behind closed doors, for it is not for the ordinary laymen to pass judgment on such highly intricate questions. Let it suffice for me to state that the proposal of the Rabbinical Assembly came to the attention of the late chief Rabbi of Palestine, Rabbi Kook, whose authority certainly no one individual or no body will question. He, Rabbi Kook, in a masterly written letter decided against this step and seriously advised the Rabbinical Assembly to desist from their attempts. Further, the contemporary former Chief Rabbi of Wilna, and one who can be called the Dean of all scholars today, Rabbi Chaim Ozer Grodzinsky, in a more emphatic letter published in the Yiddish press, admonished the Assembly for the rash step of breaking down the procedure demanded by adherence to the developed Law in the *Shulchan Aruch*. It was he, Rabbi Grodzinsky, who invoked the highest ban (*cherim*) in exhorting the Torah-Jewish populace not to be led astray by innovations which are contrary to Law. Further, the Rabbinical Assembly based their action upon what they purported to be a similar act instituted by the Sephardic Rabbis of Palestine. This support was immediately repudiated by the Sephardic Rabbis in the press.

I have not come to argue legalistically, or to prove the inconsistency of this new proposal. Perhaps I am in no position to do so. Perhaps it cannot be done. But our leaders, the true interpreters of Jewish Law (and the true interpretation of the Jewish law is what the Assembly contends it is doing by saying that it is all *Al pi din*—within

limits of the *Shulchan Aruch*), men of renown of all times who have "strived to make Jewish Law function in Jewish Life," and have succeeded, have spoken in opposition; definitely and categorically so. And who of us, I ask with contrition, who are like dwarfs in the capacity for determining what is legal and what is not, and whose attachment to our people is like shallow water compared to the attachment of our leaders whose inherent love for the welfare of our people is like the depths of the ocean,—who of us can be so arrogant as to do otherwise?

If the Assembly were not to claim that their proposal for the relief of the Agunah was in conformity with strict law, if the Assembly were to claim that the emergency of the situation demanded that a change in the Law be made, contrary to precedent, then I would understand their position. They would have placed themselves beyond or above the *Shulchan Aruch*, and they would have become unassailable. The *Shulchan Aruch* would not apply to rulings of Conservative Rabbis. But if they speak in the name of the Torah tradition, and of legality, then who is the Rabbinical Assembly of America, the majority of whom have taken a four-year course in Judaism, to defy the definite decision of scholars and leaders of our time—of all times?

—Elias Karp

Formerly, Rabbi of Degel Israel
Congregation, Lancaster, Pa.

The Brooklyn Jewish Center Review, in keeping with its policy of being an Open Forum for the free expression of all views on Jewish problems, is glad to publish the above letter, in which the writer takes issue with the official statement released by the Rabbinical Assembly of America, and published in the November issue.

It is hardly necessary to point out to the reader who is at all acquainted with the proposed solution of the status of the Agunah that the writer does not begin to touch the problem nor the solution. Mere emotional outbursts, even if they be eloquent, will not persuade Jewry of today. The writer certainly knows, or should know, that the men of the Rabbinical Assembly serv-

ing on the Committee of Jewish Law are scholars of renown and cannot be characterized as men who "have taken a four-year course in Judaism". And he knows, too, or should know—if he is at all acquainted with the Rabbinical Assembly—that it is not true that their action is motivated "all for the sake of popularizing their movement and impressing upon unknowing masses that the Assembly is the new champion of social justice . . . to buy the support of American Jewry". We can well leave it to the judgment of the intelligent reader as to the validity of the arguments presented in the various pronouncements of the Rabbinical Assembly, and the counter arguments such as are offered in the above letter.

Disregarding the sarcasm and unjust imputations that abound in the above epistle, it may be said and re-emphasized that the main question and only question here involved is: Is the proposed solution of the Rabbinical Assembly in keeping with the principles of Jewish law or not? To date, not one argument has been presented by any of the opponents of the proposal, based upon Jewish law. Emotionalism, sentimentalism, sarcasm, invective, even threats, are heard in abundance. But legal arguments alone are here in place, because this involves a legal issue. The Rabbinical Assembly Committee on Jewish law, especially Dr. Epstein of that Committee, gave more than five years of diligent research to the legal aspects of the problem. Even now, though the Assembly unanimously adopted the proposal, it decided to wait an entire year before putting it into practice in order to give everyone an opportunity to offer legal reasoning or legal proof that this proposal violates the principles of Jewish law. Though more than half a year has passed, and though many articles in opposition have appeared, not one valid legal argument has been presented.

The Committee on Jewish Law of the Rabbinical Assembly, as well as all the members of the Assembly, are convinced that their proposal is in keeping with the letter and spirit of Jewish law. Because it is adhering to Jewish law and to the spirit of Jewish law, and aims to bring back into Jewish life the authority of Jewish law, the Rabbinical Assembly has the right to believe that it will carry weight with the great masses of our people.

—Israel H. Levinthal

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